

Gal. chap. 5. v. 24. "And they that are Christ's have crucified the Flesh, with the Affections and Lusts."

Having described to you the formation of the human body, and shewn you its wonderful compages, and of course the wisdom of the Creator in its construction; I will now speak of the Passions, and those Affections of the Soul which arise from the Passions, and are modifications of them.

God, in uniting the soul to the body, endowed it with certain propensities, in which the happiness of the human frame, so united, was to consist; in order to render man a social being, and make him of use both to himself and others.

Men, who have written on this subject, have differed from each other in the number of Passions inherent in the human composition. Some have reduced them to two, namely, Like and Dislike; that is, Love and Hatred; others have added to these Joy and Sorrow, and made them four; and others again have multiplied them to a greater number, and included Anger, Pride, Fear, and other Affections of the Soul; whereas, the fact is, there are but two, Love and Hatred, and every other human propensity are modifications only, or affections of these primary ones, arising from sensibility and reflection.

Love of Pleasure and of Good, and Hatred of Pain and of Evil, are the two great innate principles impressed upon the human

mind at its birth, and growing up with life. They were given to our first Parents at their formation, to make them eschew evil and do good; and study not only their Own happiness, but the happiness of Others. We Naturally seek pleasure and fly pain; and it is this natural propensity that continues on the human species by propagation, and preserves its life, as I shall shew hereafter.

Joy, Desire, Fear, and Sorrow, have been denominated Passions, but these are affections only of the soul, arising from reflection or sensibility, and originating either in Love or Hatred. For Example, Love of good becomes Joy, when good is Present; Desire, when good is in Suspense, and Sorrow when good is Past. Hatred of evil becomes Sorrow, when evil is Present; Fear, when evil is Apprehended, and Joy when evil is Past. We Rejoice at Present happiness; Covet happiness in Prospect, and Grieve at happiness Lost; so we Repine at Present evil; Fear Impending evil, and Rejoice at evil Past.

Anger and Pride also have been called Passions, but these are affections only. Anger arises from Hatred, and Pride from Self-love. We are naturally Angry, when evils are imposed upon us; and naturally Proud, when we think ourselves slighted. That is to say, Hatred stimulates to Anger; Self-love to Pride, and the different degrees of these affections, in different men, depend upon the command such men have over themselves.

It is these actions of the passions, whilst under the controul of Reason, that constitute the Virtues, and which, whilst under No controul, compose the Vices. What these Vices and Virtues are, St. Paul, in the Chapter from which the Text is taken, has enumerated. He tells the Galatians, to whom he wrote, that

"the Flesh lusteth against the Spirit, and the Spirit against the Flesh;" that, "being contrary one to the other, they could not walk in both;" that "it is necessary to salvation that man should walk in the Spirit, and fulfil not the lusts of the Flesh." That is to say, that those inordinate affections and lusts of the Flesh, should be curbed by the Spirit; or, in other words, that the affections of men should be continually under the controul of reason.

Now, what these Affections or lusts of the Flesh are, he has particularly pointed out, namely, "Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Sedition, Heresies, Envyings, Murder, Drunkenness, Revellings, and such like;" and of which he tells them, that "they who do Such things shall not inherit the kingdom of God."---"But the fruit of the Spirit," continues he, "is Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance; Against such there is no law."---"And they that are Christ's have crucified," that is, subdued and destroyed, "the flesh, with the affections and lusts;" or, as I have expressed it, have brought the passions of the soul under the controul and government of reason.

St. Paul, in this enumeration, has rather pointed out the Virtues and Vices flowing from certain affections, than the Affections themselves. In discoursing however of the Passions and their Affections, I will consider their several Advantages under Good government, and their Disadvantages under Bad; and shall thence have occasion to speak of some few of the Virtues and Vices.

1. And, first then, we will speak of Love, which, in its general Signification, implies Love of God. The first object of the Creator, in giving man this passion, was to continue on the human species to the end of Time; and, next, to rivet the bands of social intercourse. But there are several species of Love. One sex Loves the other. We Love life. We Love pleasure.--- Love our family. We love our fellow-creatures; and these different species of Love, when under good Controul, tend to make man happy; when under Bad controul, or, which is worse, under No controul, they tend to make him unhappy.

The natural love between the sexes, implanted in our nature, for the continuance of the human species, whilst under the government of reason, gives rise to that tender attachment that induces the husband to support and protect his wife; and the wife to comfort and assist her Husband. It endows them both with an affectionate regard for their offspring. Independent of that natural love which parents have for their children;---they love their children for the sake of each other. Hence also arise the endearing ties of connubial Affection, Modesty, Chastity, Purity, Constancy, Reverence, and a thousand other virtues; but, when this passion is above controul, it runs wild into innumerable vices, Inconstancy, Fornication, Adultery, Lasciviousness, Incest, Bestiality, Murder, and their appendages.

Each of these virtues and vices, I might branch out without end; for example, I might branch out Constancy into Peace of mind, Harmony, Wealth, Content, Respect, and so on; and Inconstancy into Discontent, Strife, Jealousy, Contempt, Hatred, Beggary, Inquietude, and the like. In a word, the Curses of the Latter are pr

as numerous as the Blessings of the Former. Was I to enter fully into each subject, each would be a Sermon of itself. I shall content myself therefore with shewing you the advantages of the leading affections, under good controul, and leave the reflections to yourselves. It will be sufficient to make you abhor their attendant Vices, and fall in love with their appendant Virtues. Desire then, under the rein and check of reason, is Love; but, when unbridled, degenerates into Lust. One exhibits all the Tenderness of Man, the other all the Ferocity of Brutes.

Pagan authors had the same idea of this branch of the Passions. They represent Love as a blind Infant Boy, shooting, in a playful mood, his painful arrows round him, but without direction or design; to intimate his harmless innocence; and, though he wounds his votaries, it is without malice or revenge, and the wound, though Painful, still grows Pleasing. We call it a Soft torment, a Pleasing pain, a Bitter sweet.---But Lust they picture as a satyr, half man, half brute; implying, that it sacrifices the reason of man to the appetite of brutes. They represent him haunting the paths and coverts of the wood-nymphs, to shew that ungovernable desire thirsts to prey on virgin-innocence, and would gratify his brutal appetite at the expence of honour, of virtue, and of health.

The Abuse of Desire raises also such a tumultuous conflict in the breast, as destroys not only man's peace of mind, but his health of body, keeping him continually on the rack: being of an insatiable disposition, and, like beasts of prey, whom a taste of blood renders only more savage and ferocious.

A second view of the Creator in giving man this passion was to preserve his life. This branch of it is called Self-love. We naturally

love pleasure, and hate pain. Hunger and Thirst are two instinctive principles, that lead to a continuance of life. As I have observed on a former occasion, God has annexed pleasure to moderate eating and drinking, and pain to fasting for any length of time, to induce man to seek for food and prolong his existence. Self-love preserves him from evil, and Self-preservation is the first law of nature. A Desire then for the good things of life, if under constraint and moderation, conduces not only to man's happiness, but his health. Wholesome food, in Moderate quantities, strengthens his body; delicacies gratify his palate; exercise and pleasure exhilarate his spirits, and indulgencies, in a certain medium, will recruit them. But such a desire, when inordinate, and under No restraint, will render him wretched. Too much exercise and pleasure will exhaust his spirits, and too many indulgencies will impair his strength. In short, an uncontrouled desire for the good things of life, if gratified, will be attended with Gluttony, Drunkenness, Revelry, Debauchery, Sloth, Beggary, Effeminacy, and Disease.

A Third view of the Creator in giving Man this passion was, as I have observed, to rivet the bands of social intercourse. Parental and filial love are a kind of animal instinct, to which nature gives way, and we have this attachment so strong as to be proof against ingratitude. It must be a long continued undutifulness that can alienate the love of a parent from its child, and very unnatural and cruel conduct in a parent to destroy filial affections. These attachments have been known to act so powerfully, that Father and Son would have died for each other.

Hence also springs that fellow-liking, which we call Philanthropy given to man to render him social and friendly to his fellow-

creatures, and to do him all the good in his power; and, as love begets love, ultimately to serve himself; for philanthropy reflected, becomes mutual affection, the highest of human bliss. Whilst under the government of reason then 'tis a Blessing man may boast of. From philanthropy springs Condescension, Forbearance, Humility, Humanity, Charity, Commiseration, Mercy, and every other Christian virtue; but when our philanthropy is misapplied, and not controuled by reason, it is a curse to man, degenerating into Partiality, Selfishness, Injustice, and Encouragement of Vice. Men, not of a very abandoned turn, have been known to take pleasure in the company of wicked men, have loved them for their very vices, and been pleased with their profaneness and debauchery. If philanthropy extends to the saving a profligate from correction, or to impede the execution of the laws; the Weak may call it Mercy, but it will be pronounced Folly by the Wise. We may love the man, but our love should not encourage him in sin; for "He that spareth his rod, Hateth his son." And "whom the Lord Loveth he Chasteneth, and scourgeth every son whom he receiveth.

11. Let us next consider Hatred. This is the contrast of love, and is a passion given to man for the same purpose, that of being of use to himself and to Society.--Hatred or aversion to pain, excites Fear, and Fear guards against danger. Hatred of evil inspires Self-love, and all the virtues that tend to moral happiness. Self-love creates Pride, makes a man conscious of his own worth, and keeps him from moral evil. Hatred of evil, also excites Sorrow for present evil, and Joy at the removal or absence of evil. So far it tends to human happiness, particularly if kept within due bounds; but if hatred of

evil or pain is ungovernable, it excites Dread, Anguish, and Despair, and so far from protecting from danger tends to plunge us into it the deeper. Dread rises to Despair, and Despair works into Madness, and then Danger is inevitable.--Hatred of evil, when immoderate, sours the temper of man, and prevents his making any allowances for human frailties: Self-love is predominant, pride is unsufferable, and the man is a misanthropist; he hates his fellow-creatures, creates himself enemies, "his hand will be against every man, and every man's hand against him;" of course, continual strife and wars ensue, and the dreadful catastrophe is devastation, bloodshed, and murder.--Hatred of evil also, occasions much Sorrow, which ends in despondency and loss of hope; and the man is thus lost to himself and to society; "But yet we are not to sorrow! as men without hope."

Fear is an affection of the mind, arising likewise from hatred of evil, and when actuated by reason, is a good safe-guard. We should Fear God and be Afraid of sin. From the fear of God springs Piety, and with it every religious and moral duty; and from the fear of sin, every abhorrence of vice, and every adherence to virtue. Happy is the man under such an influence! It tends also to self-preservation, and puts us on our guard at the approach of danger. Fear has saved many a life. But, inconsiderate Fear, fear not actuated by reason, falls into Dread, into Horror and Dismay. Whilst the One produces serenity, cheerfulness and happiness; the Other occasions despondency, inquietude and wretchedness. We should never be afraid to reprove vice, check iniquity, or discharge the duties of our respective callings. In a Good cause Fear rises into Fortitude; in a Bad cause, it sinks into Cowardice. "The Wicked

is in all his works, foresight in all his ways ! Knowing then that "The Lord giveth and the Lord taketh away," and seeing that he hath and doth frequently deprive men of those senses which are his greatest blessing, it is incumbent on us not to anger him by a prostitution and ill use of them. Not being made for ourselves alone, but for the good of creation, having supplied our own wants, we are bound in gratitude and duty to relieve the wants of others :---and where we fail in contributing to the end for which we are sent into the world, we not only act wrong but criminally ; for we counteract the design of Him who made us, and prostitute those talents with which he has intrusted us.

As the love of God is the first Religious duty, so the love of Man is the first Moral duty ; man the most excellent work of the visible world, the express image of his maker, and the heir of immortal happiness, must ever demand the highest attention. How little in value is the material world compared with the intellectual ! The voice of God as well as reason, proclaims the vast superiority. What are all the externals of majesty, the charms of beauty, or the pride of wealth, but the enjoyment of the moment ? Whereas the love of man is commensurate with eternity ; nor is he less an object of this love for having deviated from his original perfection, since all men are the same.

In loving and assisting then our fellow-creatures, we shew our love to God, which consists in obedience to his will. May we then be serviceable and friendly to each other ! May we acknowledge our dependence upon God ! May we not only consider how wonderfully but how fearfully we are made ! May we be thankful for the blessings

we enjoy! May we, to the utmost of human power, co-operate with Him in the great ends of nature, and wait with patience and cheerfulness that day, when the glories of heaven shall be revealed, and when we shall be admitted into the councils of angels, and know that at large, which we now know but imperfectly. Amen.

Trusler. A Manuscript.

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